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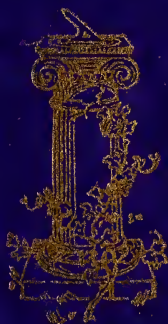
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Parish Church of Norwell
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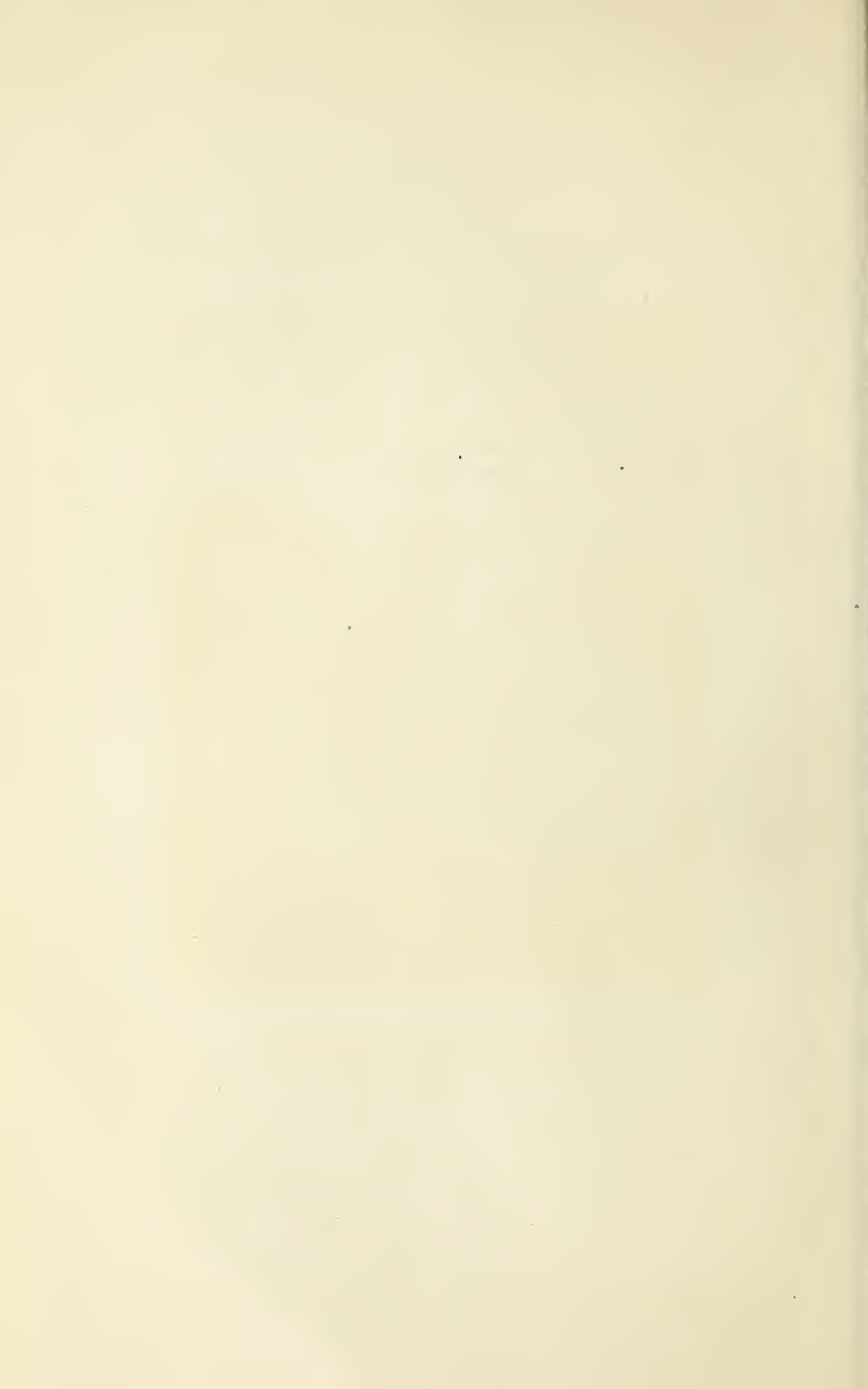
Two Hundred and Seventy-Fifth Anniversary
1642-1917

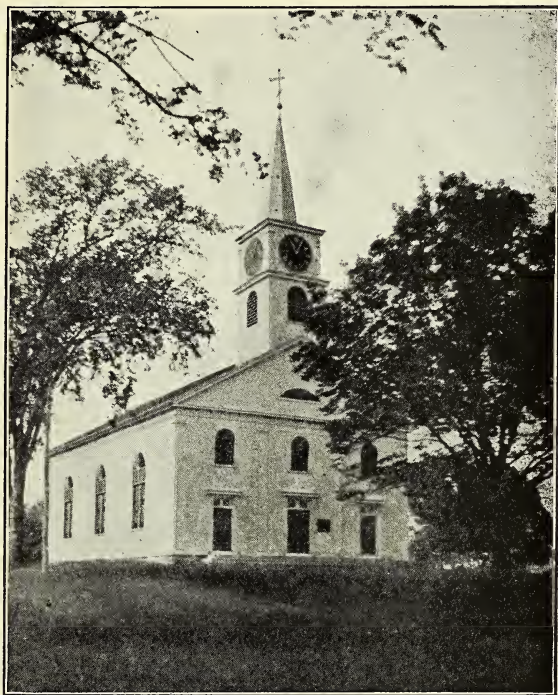


Sunday, August 10, 1917

3'

Compliments of the
First Parish Church
of Norwell - Mass.





Fifth House of Worship

ERECTED 1830

Our Faith

The Fatherhood of God.

The Brotherhood of Man.

The Leadership of Jesus.

Salvation by Character.

The Progress of Mankind

Onward and Upward forever.

Ministers of the Church

WILLIAM WITHERELL	.	.	.	.	1645-1684
THOMAS MIGHILL	.	.	.	.	1680-1689
DEODATE LAWSON	.	.	.	.	1694-1698
NATHANIEL EELLS	.	.	.	.	1704-1750
JONATHAN DORBY	.	.	.	.	1751-1754
DAVID BARNES	.	.	.	.	1754-1811
SAMUEL DEANE	.	.	.	.	1810-1834
SAMUEL JOSEPH MAY	.	.	.	.	1836-1842
WILLIAM OXNARD MOSELEY	.	.	.	.	1843-1847
CALEB STETSON	.	.	.	.	1848-1858
WILLIAM A. FULLER	.	.	.	.	1859-1864
WILLIAM H. FISH	.	.	.	.	1865-1885
JOHN TUNIS	.	.	.	.	1886-1889
WILLIAM H. SPENCER	.	.	.	.	1890-1891
THOMAS THOMPSON	.	.	.	.	1891-1901
HORATIO EDWARD LATHAM	.	.	.	.	1902-1905
CHESTER ARTHUR DRUMMOND	.	.	.	.	1906-1908
WILLIAM E. ENNIS	.	.	.	.	1908-1911
EDWARD L. HOUGHTON	.	.	.	.	1911-1916
HOWARD CHARLES GALE	.	.	.	.	1916-

The Order for the Day

9 O'clock — Holy Communion

Celebrated by the present Minister, the Reverend Howard Charles Gale, S.T.B. Sung by the Parish Choir

ORGAN PRELUDE — "If with All Your Hearts" . . . *Mendelssohn*
Mrs. EMMA TORREY BATES, *Organist*

INTROIT — "Sicut Patribus Sit Deus Nobis" . . . *Foote*

Communion Service — the Hymn and Tune Book, Page 35

OPENING SENTENCES — the congregation seated

THE TEN COMMANDMENTS

THE EPISTLE AND GOSPEL

HYMN 485, "Hollingside" — Choir and people, standing *Dykes*

EXHORTATION

PRAYER

"SANCTUS" — sung by the Choir . . . *Tallis*

WORDS OF CONSECRATION

HYMN 502, "Dundee," — unannounced, the people seated
Scottish Psalter.

POST-COMMUNION PRAYER

THE LORD'S PRAYER — sung . . . *Mason*

"GLORIA IN EXCELSIS," 556 — Choir and people, standing
Traditional

BENEDICTION

"NUNC DEMITTIS" — the people seated . . . *Barnby*

ORGAN POSTLUDE — "Communion" . . . *Clarke*

11 O'clock — Dedication of a Bowlder and Addresses

On the Site of the First Meeting-House, at Wilson Hill

ANTHEM — "Hail! Glorious Morn" . . . *Dow*

THE SCHUBERT QUARTETTE

PRAYER

RESPONSE — "God is Our Refuge" . . . *Potter*

PRESENTATION OF THE DEED by Mr. Elmer E. Carr

ADDRESS AND DEDICATION OF THE BOWLDER by Mr. Horace T. Fogg, Chairman of the Parish Committee

HYMN, "Old Hundredth" — sung by all . . . *Genevan Psalter*

ADDRESS by the Reverend Paul Revere Frothingham, D.D.

ANTHEM — "Remember Now thy Creator" . . . *Rhode*

ADDRESS by Mr. Francis Lynde Stetson

ANTHEM — "Comrades in Arms" . . . *Adam*

BENEDICTION

2.15 O'clock — Pilgrimage to the Parish Burying-Ground

Mr. George C. Turner and Mrs. Mary L. F. Power of the Parish, and Mr. David W. Tinsley of Fitchburg speaking

3.15 O'clock — Anniversary Service

At the Church

The Reverend Howard Charles Gale, the Parish Minister, assisted
by the Reverend Chester Arthur Drummond, Minister 1906-08

ORGAN PRELUDE — "Elevation" *Batisti*

MR. JOHN H. GUTTERSON

Service of Commemoration — the Hymn and Tune Book

Page 32

OPENING SENTENCES — All standing

EXHORTATION

PRAYER — Minister and people, seated

LITANY

LORD'S PRAYER

VERSICLES — the people responding

ANTHEM — "Rejoice the Heart" *Southard*

THE SCHUBERT QUARTETTE

PSALTER for the Service of Commemoration, page 33

GLORIA — sung by Choir and people

ANTHEM — "They that Wait on the Lord" . . . *Trowbridge*

THE LESSONS from Holy Scripture

VERSICLES with Choir responses

PRAYER

CHOIR RESPONSE — "Galilee" *Arranged*

HYMN 506, "All Saints, New" — Choir and people, standing *Cutler*

OCCASIONAL SERMON — "The Pilgrim Spirit in the Twentieth
Century," the Reverend Earl M. Wilbur, A.M., D.D., Presi-
dent of the Pacific Unitarian School for the Ministry

OFFERTORY ANTHEM — "At the Close of the Day" *Nevin*

AT THE PRESENTATION of the Offering, 547, Choir and people
Beethoven

REMINISCENCES by Mr. Henry A. Turner, Superintendent of the
Sunday-School for Sixty Years

HYMN 401, "Saint Catherine" — Choir and people, standing *Hemy*

BENEDICTION

ORGAN POSTLUDE *Tours*

The Parish Choir

Mrs. J. Lyman Wadsworth, *Soprano* Miss Miriam F. Ford, *Alto*
Mr. Jerome F. Wadsworth, *Tenor* Mr. Henry C. Ford, *Bass*

Ushers for the Day

Descendants of the First Minister of the Parish

Mr. Horace T. Fogg Mr. Herbert E. Robbins
Mr. E. Clifford Bates Mr. Harry T. Fogg

Covenant of 1642

Renewal of Covenant by the Church of Christ in Scituate, "distinct from that of which Mr. Chauncy is Pastor."

FEBRUARY 2D, 1642

"Wheras in former tyme, whilst Mr. Lothrop was at Scituate, Mr. William Vassall, Thomas King, Thomas Lapham, Judith Vassall, Suza King, Anna Stockbridge, together with many more, were together in Covenant in one Church, and that many of them, with Mr. Lothrop our Pastor, departed and went to live at Barnstable, and did leave one part of the Church at Scituate, who by consent of all the Church, became a Church, remaining at Scituate, and admitted into their fellowship John Twisden and many more, and so continued in one Church some tyme till part of this Church called Mr. Chauncey to be their Pastor, which William Vassall, Thomas King, John Twisden, Thomas Lapham, Suza King, Judith White and Anna Stockbridge refused to do: and that since Mr. Chauncey was called to be their Pastor, the said Mr. Chauncey and that parte of the Church that called him, have renounced their Church standing whereon we stood a Church together, and will be a Church together by some other standing, and so refuse us to be parte of their Church, except we will enter into a new Covenant with them, which for diverse reasons we find we may not do, but remaining still together in a Church state, and knowing that being forsaken by them, we remain a Church, yet forasmuch as some are not clearly satisfied that we are a Church — therefore —

"We do here now further Covenant, and renew that Covenant that we were formerly in together as a Church, that as a Church of Christ, we, by the gracious assistance of Christ, will walke in all the ways of God that are and shall be revealed to us out of his word, to be his ways, so farr as God shall enable us. And to this end, we will do our best to procure and maintaine all such officers as are needful, whereby we may enjoy all his ordinances, for the good of the souls of us and ours: and we shall not refuse into our society such of God's people, whose hearts God shall incline to joyne themselves unto us, for the good of their souls."

Historical Sketch

BY MARY L. F. POWER



THE Puritan, or Non-Conformist Party in England, was made up of two branches; Presbyterian, believing in an established church, and Independent or Congregational, which was self-governing. To this latter group belonged the followers of John Robinson. After their emigration to Holland, the Puritan principles gained many followers from the clergy of the Church of England. One of these converts was Reverend Henry Jacob, who collected the scattered members of Robinson's congregation in 1616-17, and organized at Southwark the first regularly gathered Congregational Church in England, now known as the "Church of the Pilgrim Fathers," on the plan of that of Mr. Robinson's at Leyden.

Mr. John Lothrop was a minister of the Church of England at Egerton in Kent. Renouncing his orders in 1623, he went to London, where he found that Mr. Jacob was making arrangements to remove to Virginia. On his removal in 1624, Mr. Lothrop became his successor. This congregation met privately for some years, but in 1632 they were discovered. Forty-two of their number were apprehended, among them Rev. Mr. Lothrop, while eighteen escaped. After an imprisonment of two years, they were allowed their liberty provided they would leave the kingdom. With thirty of his Church, Mr. Lothrop sailed for Boston in the ship "Griffin," reaching there September 18, 1634. The twenty-seventh of the same month, they set out for Scituate, where they found Kentish friends awaiting them, and desirous to form a Church with Mr. Lothrop as their pastor. On January 18, 1634, Old Style, that is, the January following their arrival, a Church was regularly gathered in a meeting-house previously erected by the "Men of Kent," and "exercised in" without a settled minister, for several years. Mr. Lothrop was ordained by the Elders of his own Church, in accordance with the principles of Congregationalism.

The Scituate Church was not a united one from the first. Mr. Lothrop's church in England had divided over the question of mode of baptism, and a portion had withdrawn, and had established the first Baptist church in England, in 1633. Coming to Scituate, he found the same difference of opinion among the Church-members. Mr. Lothrop belonged to the liberal party, and wearying of the controversy, together with another, respecting the location of a new meeting-house, he, with the greater part of his Church, removed to Barnstable in 1639.

In 1641, the Scituate church settled as its pastor, Mr. Charles Chauncey, a man of most distinguished talents, a graduate of Trinity College, Cambridge, England, Professor of Hebrew, and later of Greek at that college. He became a very popular preacher at Marston and at Ware. Possessed of an ardent temper, and impatient of opposition, he thought that his own talents should be enough in themselves to overcome any opposition to his views. He soon found himself in trouble with the authorities in England, and finding no security there, he fled to the new world, reaching Plymouth in 1637.

The Scituate church had strong leaders of the opposing parties in Timothy Hatherly and William Vassall. Mr. Vassall was one of the most distinguished men to come to the colony. In 1628, he was one of Craddock's Assistants, and in that capacity was sent to Massachusetts Bay Colony, as referee to settle the complaints against Mr. Endicott, the Acting-Governor of the Province. He was a highly educated and cultivated man, and quite the equal of Mr. Chauncey in argument. He soon drew to his opinions many of the Church-members, said to have been the majority of those left in Scituate, after the exodus to Barnstable, and a strong following of the settlers "up the North River" who desired church privileges nearer home. Had Mr. Chauncey's course been more conciliatory, it is probable that Mr. Hatherly's influence with that of other of Mr. Chauncey's adherents, would have delayed the formation of another church for some years, or until the settlers up the river had become more numerous. Persevering in the face of all opposition, to the immersion of infants as well as adults, at all seasons of the year, Mr. Chauncey practised upon two of his own in very cold weather, so unfortunately that parents began to take their children elsewhere for baptism.

Attention of the Elders of the Colony were early called to the state of affairs in the Scituate church. Those of the Plymouth Colony where Mr. Hatherly's influence was great, advised them to use more caution, and less resistance; while those of Massachusetts Bay, after vainly trying to reconcile the two parties, advised them to form a new church, and if possible, to divide the Town. In the year following the settlement of Mr. Chauncey,

a group of his opponents, led by William Vassall, Thomas King, John Twisden, Thomas Lapham, Suza King, Judith White, and Anna Stockbridge, who were denied communion with the rest of the Church by Mr. Chauncey, because they were opposed to his settlement, and had vigorously protested against it, renewed their Covenant, and organized another Church. This meeting on February 2, 1642, was probably held at the home of Vassall at Belle House Neck, afterward known as the home of the Cushing family, the famous "Family of Judges," which gave to Massachusetts a long line of Colonial judges, ending with Chief Justice William, the most noted member of the family.

Seeking a man with liberal views, who would be acceptable to the members of the newly formed society, there was found living in Duxbury, a Grammar School teacher by profession, who had previously lived in Charlestown and Cambridge, William Witherell by name. Some doubt has been expressed regarding Mr. Witherell having been in the ministry previous to this time, although Cotton Mather placed him on the list of those who had been preaching in England. A letter from the Reverend John Eliot of Roxbury to Mr. Vassall seems to contradict such a statement. He was a highly educated and worthy man, and made himself very acceptable to Mr. Vassall and to other members of the Second Church. The Church at Duxbury at first refused to dismiss him to the new Church at Scituate, expressing in this manner their protest against following the advice of the Elders of the Massachusetts Bay churches. In August, 1645, the Second Church, by the hands of William Vassall and William Hatch, wrote the Duxbury and Marshfield churches that it was proposed to call Mr. Witherell, even in the face of the opposition of the Elders of Plymouth. The second day of September, 1645, was set for the ordination, at the house of William Hatch, which was on Kent Street on the first lot south of Greenfield Lane.

Mr. Witherell was ordained by the laying on of hands of the Presiding Elder, William Hatch, who had previously been chosen to that office, and those of other members of the Church.

A small meeting-house with a thatched roof was built that same year, upon what has been known for nearly two hundred years, as Wilson Hill. Its approximate location is marked by the boulder soon to be unveiled. This structure was used by the Society during the whole of Mr. Witherell's ministry, which covered the period of 1645 to 1680. The Witherell home, situated a few rods south-east of the meeting-house was never owned by the Society, but may have been occupied by his assistant and successor for a few years, from 1680 to 1684, when upon the death of Mr. Witherell, the parish provided themselves with a parsonage for his accommodation.

Mr. Witherell's record of baptisms begins in September, 1645, with that of one of his own children, "Anno 1645 Sarah, ye daughter of Wm. Wetherell, Septbre 7." This record, numbering 608 baptisms, appears in his own handwriting until 1674, when a paralytic affliction compelled him to employ assistance in such work. From that time the records were entered in the hand of Mr. Mighill, who evidently copied those of the six years preceding his coming to Scituate.

This large number of baptisms during the thirty-nine years of Mr. Witherell's ministry, large indeed for a country church in a sparsely settled district, in those early days, is evidence in itself that ministers of Mr. Witherell's popularity because of the broadness of his views regarding church membership, as well as that of infant sprinkling, was an uncommon one. Parents brought their children to him for baptism from the neighboring towns, and in one instance, that of Kenelm Winslow, nephew of Governor Edward, from Yarmouth on the Cape. Mr. Witherell's long and useful life came to its close on April 9, 1684. He lived to see the lingering Indian troubles brought to a close by the death of Philip, and a happy reconciliation of the two churches, together with the settlement of the long dispute regarding the dividing line between the two parishes.

The familiarity of address, and manner of conducting his services, said to have been the prevailing manner of the times, is illustrated by a tradition. John Bryant, who settled on the Second Herring Brook was his son-in-law. Entering the meeting-house after the service had begun, at the close of the prayer, his father-in-law thus admonished him: "Neighbor Bryant, it is to your reproach that you have disturbed the worship by entering late, living as you do within a mile of this place, and especially so, since here is goody Barstow, who has milked seven cows, made a cheese, and walked five miles to the house of God in good season." This close relation between pastor and people enabled him to reconcile many differences that might have made contention between the differing parties.

In 1680, Mr. Witherell's infirmities made an assistant necessary. The services of Mr. Thomas Mighill were secured in September of that year, and it was then voted "to allow £60 a year for a *minister*, and £10 for *our pastor* Mr. Witherell." To the sum of £60 were added house and firewood. The first parsonage of the parish was either purchased or built in 1684, and stood on the location of the home of the late Mrs. Maria Gaffield. In 1727 this house was found to be so defective that it was not worth repairing, after a period of less than fifty years, consequently it seems probable that this first parsonage was purchased by the Society in 1684, and was built at an earlier date. A few of Mr.

Witherell's descendents remain in this locality. Among them are Horace T. Fogg, Mrs. Helen H. Torrey, Mrs. Emma H. Bates, Edwin B. Torrey, George W. and Herbert E. Robbins.

Mr. Mighill was a native of Rowley, and received his degree at Harvard College in 1663. He had been a preacher for some time before coming to Scituate at the age of forty-one. He declined ordination here until after the death of Mr. Witherell in April, 1684, and was ordained the following October. His ministry in the Church was a short one, for he died August 26, 1689, according to the journal of the Reverend Peter Hobart of Hingham. No mention of his death is found on our records, and no stone marks his grave in the old churchyard.

In 1690 and 91, Mr. John Cotton of Plymouth preached to the Society for several months. With this exception, the Church was without a minister until November, 1694, when Mr. Deodate Lawson was ordained. His ministry lasted two years, for in September, 1698, we find the Society making complaint of his "long and continued absence." The Elders of the neighboring churches offered their opinion regarding the situation on being asked for advice by the Church, as follows: "That a Pastor, without express consent of his people, desisting of the duty of his charge and function, merely for secular advantages, and taking no heed to the ministry which he hath received of the Lord, to fulfill it, nor to the flock over which the Holy Ghost hath made him overseer, to feed the flocke of God, &c., for *two years* to-gether delaying his return, notwithstanding many faire advantages offered him for the same, and signifying unto his people neither any justifiable reason of his absence, nor any resolved intention of speedy return, is faulty before God; and his people are not to blame if they use all Evangelical endeavors to settle themselves with another Pastor, more spiritually and more fixedly disposed."

The advice of the Elders was accepted, and two months later a committee was chosen by the Church to secure a new minister. It was not, however, until 1703, that Reverend Nathaniel Eells was invited to become its Pastor. He was ordained in June, 1704. In 1680, the first small meeting-house was found to be all too small for the growing congregations, and a second meeting-house was built on Timothy Foster's land a half mile or more above the first house on Wilson's Hill. This spot is marked by the old burial-ground east of the Union Bridge road. This second house was not large, and was itself outgrown by the date of Mr. Eells' ordination. The third meeting-house of the Society was built between 1706 and 1708, on the sandy hill, now largely removed, adjoining the enclosed tomb-yard south of the present house.

On coming to Scituate, Mr. Eells resided in the old parsonage for a few years. Before 1715, he purchased the large house of Joseph Henchman at Henchman's Corner. Its location in the fields west of the Nathan Cushing homestead is marked by an old pear-tree that was planted there by Mr. Eells. His pastorate extending over a period of forty-six years, marked the beginning of a more liberal Christianity even in this Church that had stood for liberality since its foundation. The mild Calvinism of the period was tempered with a liberality that was a generation ahead of the times. Of this Mr. Eells himself seemed to be unaware. Reverend Lemuel Bryant of the Quincy church, son of Thomas Bryant of Scituate, who was a pronounced liberal, preached one day for Mr. Eells towards the close of his long pastorate. His sermon caused Mr. Eells to say, "Alas Sir! you have undone to-day all that I have been doing for forty years." Bryant replied: "Sir, you do me too much honor in saying that I could undo in one sermon the labors of your long and useful life." It is said that Mr. Eells attempted a series of sermons to correct Mr. Bryant's errors, but at their conclusion little difference in the doctrines of the two preachers were noted. The Society continued to make a steady growth during the near half-century of Nathaniel Eells' pastorate, and as early as 1728 a movement was under consideration to enlarge the meeting-house. The matter was brought before the Parish at various times, but was not undertaken until 1768.

Mr. Eells' manner was dignified and commanding, and he exercised a wonderful degree of authority among his people. Notwithstanding this dignity he was greatly loved by them, and he was considered to have been a leader among the neighboring clergy.

The meeting-house built in 1706 was fifty feet long by forty wide and twenty feet between joints, with a flat roof of ten feet rise, and with no turret for a bell. Before the house was built the Town voted to sell two hundred ten-acre lots of their common lands at £3 per lot, and divide the money to the two Churches and Societies for the purpose of building a meeting-house for each. In consequence of this vote, as the Society had been at no expense in building the meeting-house, the Parish voted in July, 1708, as follows: "Chose Mr. Eells, Deacon Thomas King, Dea. James Torrey, Capt. John Cushing, Lieut. Stephen Clap, and Job Randall to be a committee of Seaters, to appoint persons in which seat he or they shall sit in at the said Meetinghouse . . . the Church and Society reserving that privilege in and to said pews, that no person shall have liberty to give or sell or dispose of their pews to any person, without the consent of the Society; and that the above Seaters and their successors in said office,

shall have liberty to appoint suitable persons to sit with the owners of said pews, in case they be not conveniently filled up from time to time, by the owners thereof."

Mr. Eells performed all his pastoral duties until his death on August 25, 1750, at the age of seventy-two years. This day was observed by his people as a day of fasting and prayer in token of their respect and love.

The next settled minister came from the Cushing family connection. Mary, the daughter of Judge John Cushing, 1st, married Capt. Eleazer Dorby of Boston. Their son, Jonathan Dorby, after his graduation from Harvard College, came to Scituate in 1751 to visit his grandparents. The Second Church, without a Pastor for nearly a year, in July of that year, invited him to settle with them, and he was ordained November 12, 1751. Being a young and unmarried man, he made his home with his grandfather's family at Belle House Neck. His manner was pleasing, and he won the love of his parishioners in the short years of his pastorate. On April 13, 1754, two and a half years after his ordination, bans were published for his marriage to his cousin Mary Cushing, daughter of John 1st. The following week he went to Hingham, to exchange pulpits with Reverend Mr. Gay, at whose house he died five days later, from a fever, at the early age of twenty-eight years. His remains were buried in the Cushing family lot at Belle House Neck.

The Church was one hundred and twelve years old when another young man was called to give a life service to the Society. David Barnes was the son of a Marlborough farmer. He graduated from Harvard College in 1752, and began preaching very soon after graduation. The following year he was invited to become the pastor of the Quincy church, the successor of the Reverend Lemuel Bryant, who had lately deceased in his father's home at Scituate. He preached his first sermon in June, 1754, and on the following August 15 was given a unanimous call to settle, with a salary of "£80, and the use of the parsonage as long as he shall continue in the ministry of this place." He accepted, and was ordained November 27, 1754. Two years later he married Rachel Leonard of Norton, whose mother was Rachel Clap, a daughter of Deacon Stephen of White Oak Plain, Scituate, and a sister of Thomas Clap, one of the most distinguished men of his day — President of Yale College from 1740 to 1764. Their first home was in the old parsonage house, which was refitted for their use. This was their home until 1770, when they purchased lands on the west of Herring Brook Hill from the guardian of "Little John Turner." The house built by them is now the home of Horace T. Fogg, who has also acquired most of the lands that were included in the original purchase.

When Doctor Barnes began his ministry, the meeting-house built in 1707 was already outgrown by the rapidly increasing congregations, and various unsuccessful attempts had been made to provide a more commodious one. The shipbuilding industry was yet in its infancy and troubles with the Mother Country were beginning to make themselves apparent. The house then in use, having been built without cost to the Society, it was voted that any expense incurred in building a larger house must be borne by the members and attendants, and not by taxation upon the dwellers in the precinct, or parish. It was no time for extra taxation, in the unsettled state of Colony affairs. Various plans were presented and set aside to provide a larger house with no great outlay of money. In May, 1769, it was voted "to build a new meeting-house agreeable to a said plan (drawn by Joseph Tolman by order of a vote at a previous meeting, and laid before the Parish at this date), using what of the old house may be convenient, and that the old pews be set up in the new house, as near as may be where they are in the old house, and that each proprietor enjoy his pew in the new house, saving those who have not agreed to give anything to encourage said work, or for taking down or setting up their pews. Their pews shall remain for further consideration of said precinct. But it is to be understood that this vote is upon condition that said house be built without any cost or charge to said precinct as such. The Hon. John Cushing, Nathaniel Clap, Esq., Joseph Tolman, Galen Clap, and Nathaniel Turner were appointed agents to agree with some suitable person or persons to complete said work as soon as may be, but not to exceed the first of November 1770." The house was built by Joseph Tolman, Elisha Tolman and Hawkes Cushing upon the location of the third house. It was decent in appearance, but so slightly built that in sixty years it became ruinous, having been constructed largely from the old timbers of the former house. The interior was uncouth with its square pews taken from the old meeting-house; its communion table a wide shelf that could be raised from the front of the deacon's pew, situated in front of the pulpit on the north side of the building. On the right and left of the broad aisle, near the pulpit, were some plain oak benches for the poor who could not hire seats, and above the wide gallery that extended on three sides, in the further corner, was a little box clinging to the wall like a sort of crow's nest, a place apart for the colored people of the community.

The meeting-house had a porch on the east end, facing what is now West Street, and a belfry and spire at the west facing River Street, with entrance at either end. The aisles ran north and south, with the pulpit against the north wall. While this house was building, services were held in Doctor Barnes' uncompleted house.

Notwithstanding some peculiarities of manner and an unpleasant voice, Doctor Barnes from the first was an acceptable preacher to his Society, and towards middle life is said to have become a popular preacher throughout a large circle of churches. He preached the Dudlean lecture at Harvard College in 1780 and in 1788 was honored by the college with the degree of Doctor of Divinity. His ministry extended over a period of fifty-seven years. During his later years he was a partial paralytic and after his fifty-sixth year in the ministry an assistant, the Reverend Samuel Deane, was secured for him. Mr. Deane was ordained February 14, 1810. Doctor Barnes died April 26, 1811, aged 80. Doctor Barnes' religious teachings were of great liberality for the period; a very moderate Calvinism, always tempered with reason. The Reverend Samuel Deane was of the same liberal type as his predecessor. Their mutual relations were very harmonious and there was much love and respect between them.

About the time of Mr. Deane's settlement, religious differences were arising in the old first churches of the Massachusetts towns. The Arminian side, in the controversy against the strict Calvinistic creed, was being taken by many of the leading ministers of the day. In Eastern Massachusetts, where the influence of Channing and Freeman was strong, many of the settled ministers accepted the liberal side of the theological disputes. This was especially noticeable in the churches on the South Shore. The Second Scituate Church was always on the liberal side in questions of religious belief, in every age since its formation, and for more than fifty years preceding the actual break in the ranks of the Congregational churches, had, by the liberal teaching of Doctor Barnes, been prepared to take a stand on the so-called Unitarian side. Throughout these trying times, Mr. Deane never embroiled his people in disputes that were not their own, and they were kept apart from this public controversy that divided many churches.

In 1820, the Parish was at the height of its material prosperity, for the busy ship-yards made work for all the artisans in the community, at fair wages, with steady employment. The War of 1812 had been brought to a close, and American shipping was assuming large proportions.

Samuel Deane was born in Mansfield, Mass., and graduated from Brown University in 1805. He received the call as colleague to Doctor Barnes in 1810, about the time of his marriage to Stella Washburn of Raynham. Settling in Scituate, he purchased the house next west of that of Doctor Barnes, supposed to have been that of "King" Philip Turner, where he made his home throughout his pastorate. It is now owned by Dr. H. W. Cushing. Mr. Deane was a tall and handsome man, with a beardless face that

showed much character. He was a great lover of horses, and riding was his daily exercise. But the recollection of his beautiful tenor voice seems to have been the personal quality that was first spoken of by those who remembered him. This wonderful voice and his knowledge of music, said to have been remarkable, caused him to be selected to sing "The Breaking Waves Dashed High," on one Forefathers' Day at Plymouth.

The twenty-four years of his ministry were peaceful ones. He was a man of poetic temperament, and unusually learned in the Natural Sciences. He prepared many young men for college, as was still customary for clergymen of his day. His *History of Scituate*, published in 1831, is considered to be one of the best town histories from a literary standpoint, and considering the wide scope of its matter, is remarkably free from errors. The simplicity of its language, and its easy, graceful style of treating subjects, often found uninteresting to the average reader, makes of it a modern classic. A few of his other writings have been published: "The Populous Village," a poem delivered before the Philermenian Society of Brown University in 1826; "Discourse on Christian Liberty," 1824; and, at various times, others of his sermons. A valued possession of the James Library is a volume in manuscript of his unpublished poems, copied for the library by his daughter, Mrs. Helen Deane Rockwell, of Chicago.

The meeting-house upon the sandy hill, built in 1770, is the one often spoken of as the "Parson Deane Meeting-house." By 1830 this house built largely of old material, had become ruinous, and a new house was erected that year from plans drawn by William Sparrell of Boston, a well-known architect of the day and a son of James N. Sparrell, an old and respected member of the Society. The cost of the new house was \$4650. To meet this expense the pews were sold, and were taken up at an advance of \$773, above the cost of the house. The prices ranged from \$28.88 to \$129.38. Nine pews sold for over \$100 each. The nine pews were numbered thus: No. 52, Samuel Foster, \$129.38; No. 51, John Nash, \$129.03; No. 66, Walter Foster and Elijah B. Turner, \$122.03; No. 54, Ebenezer T. and Betsy Fogg, \$121.03; No. 69, Lemuel and Nathaniel Turner, \$118.03; No. 55, Cushing Otis, \$116.50; No. 53, Elisha Foster, \$115.38; No. 67, Howard Bowker, \$108.38; No. 68, Sarah Delano, \$105.38. This sale was completed in three hours. Two gifts were made to the new Church, the clock still in place on the front of the gallery, the gift of Hon. Cushing Otis, M. D., and the fine-toned organ from his brother, Thomas Otis, Esq., of New York. At a Parish meeting held March 21, 1831, these gentlemen received a vote of thanks for their "acts of munificence." The silver communion service was another gift of the same approximate period. The flagons and patens, two of

each, were the gift of Mrs. Hannah Cushing in 1833. She was the widow of Chief Justice William. The four communion cups were a later gift, that of Mrs. Abigail T. Otis, widow of Doctor Cushing, M.D., in 1843. In this connection we might add, that the clock on the church spire was a gift in the late eighties of William and Julianna Sparrell, in memory of their father, who was the architect of the church.

In 1831, the death of his son, John Milton Deane, a boy of great promise, was a crushing blow to the father, already weakened by severe illnesses. His failing health had decided him to consider retiring from the ministry and removing to Illinois, but before the move was made Mr. Deane was stricken with his fatal illness, and died in August, 1834. His funeral was very largely attended, and the procession extended from his home to the house of John Nash. This long procession of friends and parishioners wending their way two by two on foot, as was the custom of the day whenever the distance allowed, must have been an impressive sight as they gathered around his final resting-place upon the top of the knoll in the cemetery. In this same plot, the remains of Doctor Barnes and his wife were interred in a tomb covered with a granite slab. Soon after the death of Mr. Deane, his family removed to the vicinity of Pekin, Ill., where Mrs. Deane's relatives resided.

In October, 1836, began the pastorate of a most remarkable man, that of Samuel Joseph May, at that date Agent of the Massachusetts Anti-Slavery Society. Rev. William P. Tilden tells of the call extended him by the Church. He says: "Our Parish had been since the death of Mr. Deane without a pastor. We had had many candidates, to whom I had listened with great interest. At last, the Reverend Samuel J. May, who had served for a year as Agent of the Massachusetts Anti-Slavery Society, came as a candidate, and although there was not much Anti-Slavery among us, we were all delighted. While he was perfectly outspoken on the questions dear to his heart, he was so genial and so kind that he won us all, and disarmed prejudice so completely, that he received a unanimous invitation to become our Pastor, which he accepted." In an address to his Society in Syracuse, N.Y., in 1867, Mr. May said of his call to the Scituate Church, "I was first known there as an anti-slavery lecturer, so the people knew what to expect. Nevertheless, only two persons voted against my settlement, and a large portion of the Society ere long became Abolitionists."

Mr. May came to South Scituate from his first parish at Canterbury, Conn., the first Unitarian church in that state. While there he had become greatly interested in the public schools, and did much to put the Connecticut school system on a par with

that of Massachusetts. Throughout his whole life he was the reformer as well as the Pastor. No wrong was too trivial or too great to be rectified with all the force of his character. Before settling in the ministry, a visit to the South had made him determine that the abolition of slavery must come, and he then declared that he would take a decided hand in it. So it was with the Temperance question. While at Canterbury he visited Boston, and there attended a business meeting of the "Massachusetts Society for the Suppression of Intemperance," at which Doctor Lowell of the West Church declared that their methods had not struck deep enough, and advocated the principle of total abstinence. The American Total Abstinence Society was formed that year. Into this cause Mr. May threw his whole heart and the influence of his eloquent tongue. In Scituate he found a wide field of labor for the lines in which he had become interested—the improvement of the common schools, Total Abstinence, Universal Peace and the Anti-slavery cause. Horace Mann said that he found more interest in common school education in Plymouth County than in any other one part of the State, and traced it to Mr. May's active interest, in a large degree.

Soon after coming to South Scituate, Mr. May gathered the young people of his Society in the pews of the gallery in the Church, and organized the first Sunday-School with a membership in the beginning of about twenty-five members, acting as its Superintendent in conjunction with William P. Tilden. He instituted the "Cold Water Army" composed of children from all parts of the undivided Town of Scituate, nearly five hundred in number. They marched through the streets with Mr. May at their head, with music and banners flying and presented quite an imposing appearance. They held picnics in the groves and fields, many of them given the names of famous battle-fields of history. The large field near his home was christened "the Field of Waterloo." Rum selling was then common in all parts of the Town, but the influence of this army of children caused all but one shop to close. At last this obstinate seller capitulated. Mr. May resolved to celebrate the event by a public execution. The Army had purchased all of the rum, brandy, wine, cider and beer that was in the dealer's stock, and this was dragged on a wagon to the execution ground, in the field in front of the old Cushing farm-house at Belle House Neck. A trial was held, the verdict given, the sentence pronounced, and at the command the executioners stepped forward and dispatched the culprit, represented by the purchased liquors, and poured his blood upon the ground. At least two of the banners of the Army have been preserved as interesting relics.

The personal interest and instruction given to William P.

Tilden, then a young married man, changed the whole course of his life. A young ship-carpenter, he was endeavoring to fit himself for the ministry, handicapped by only a common-school education and a growing family that made necessary his regular work in the shipyards from sun to sun. Through Mr. May's interest, time was found for study during the evenings and the stormy winter season, and the journey from the shipyard to the pulpit was successfully made.

Mr. May's home for five years of his pastorate was in the house now known as the "May Elms." The beautiful trees that are its greatest feature, were planted by him while living there. After a six years' pastorate, said by him to have been six of the happiest years of his life, Horace Mann persuaded him to undertake the principalship of the Lexington Normal School, which has since been removed to Framingham. On the establishment of the Normal Schools by the State, a number of bright young girls of his Parish were induced to enter the school at Bridgewater. One of these was Caroline Tilden, a sister of the Reverend William. Mr. May considered her to be an ideal teacher, and he accepted the principalship of the Lexington School on the condition that she should be his assistant. Mr Mann has said that her teaching had never been excelled, if it had been equalled.

Mr. May removed from South Scituate in the fall of 1842. Occasional visits were made to his old Parish here, in the years that followed. The last one during the summer of 1867, while pastor of the Unitarian Church of Syracuse, N.Y., was shortly before his death.

The Parish was without a settled pastor until the following spring of 1843, when a call was extended to William Oxnard Moseley of Newburyport, recently graduated from the Harvard Divinity School. Mr Moseley remained here until some time in 1847, when he resigned his charge on account of ill-health. He is remembered as a highly cultivated gentleman and scholar. During his pastorate the organization now known as the Ladies' Aid Society was begun, under the name of the South Scituate Sewing Circle, with a charter membership of forty-seven active and six honorary members. This organization has been of great value to the Society since its inception.

The next minister of the Church was the Reverend Caleb Stetson, a man of mature years and experience, who had been for twenty-one years the Pastor of the Unitarian Church at Medford, Mass. Like his friend, Samuel J. May, he was devoted to the Anti-Slavery Cause, and was one of the early advocates and prime-movers for Total Abstinence. It was during Mr. Stetson's ministry, in the year 1855, that Henry A. Turner, then a young

man of twenty-seven, lately returned to his native town, was made Superintendent of the Sunday-School, a position that he has faithfully filled until the past year, a remarkable service of more than sixty years.

Mr. Stetson was a descendant of Cornet Robert Stetson of Scituate, and was Pastor of the Church of his ancestor from 1848 to 1858, when he removed to Lexington. His home in South Scituate was in the house of the late Seth Foster, which had been purchased by a syndicate of his parishioners for a parsonage.

In September, 1859, a call was extended to the Reverend William A. Fuller, who was installed in November of that year. He came to the Church from Barre, Mass., and remained until the autumn of 1864. He was much interested in the Sunday-School, and visited each home in his search for children to be enrolled, and was able to gather one hundred and twenty-five members. The first special observance of Christmas in the Church was arranged by him, and the service, which was an innovation in this section, drew a large audience. During the trying days of the Civil War, his sermons are remembered as of great interest. Both Mr. and Mrs. Fuller worked with much enthusiasm for the United States Sanitary Commission, and much material was collected, and garments made for it by the Sewing Circle, which merged itself temporarily into the Soldiers' Relief Society of South Scituate. About one hundred members responded to the first call from the pulpit for workers on hospital supplies.

Mr. May had always kept in close touch with his former Parish, and was aware that they were seeking for an acceptable candidate to succeed Mr. Fuller. Sometime during the winter of 1864, he urged the Reverend William H. Fish, who for some years had been an Agent for the American Unitarian Association Missionary Society in central New York, to go to South Scituate as a candidate. This he did, and although the town seemed a quiet one, Mr. Fish was most favorably impressed by the people. He was a candidate during the summer of 1865, and a call was extended him in the early fall. This he accepted, and began in November his twenty-year pastorate.

Mr. Fish had seen considerable active service as a minister in Millville, Mass., at Hopedale, as a member of Reverend Adin Ballou's Hopedale Community until 1856, when he went to central New York. The Restorationist denomination, at first a part of the Universalist organization, had been absorbed by the Unitarian Church, and Mr. Fish began his labors as a Unitarian in New York State. There he had taken an active part in the Anti-Slavery struggle. Both there, and at South Scituate, he was devoted to Universal Peace, Anti-Slavery, Temperance, and Equal Rights. His home until 1878 was at the "May Elms," and that year the

present parsonage was remodelled for his occupancy by the generosity of Miss Abigail T. Otis and Mr. Nathan Cushing. The house came into the possession of the Parish at their decease, according to arrangements agreed upon between the two parties.

In 1867, the meeting-house, erected in 1830, having had no extensive renovations since its erection, was frescoed, and new carpets were laid. At this time, the two western windows were removed; their places upon the west wall being filled by the tablets that are now in place there. The mahogany pulpit, with its damask drapery behind it, was replaced by the present reading-desk. Three hundred and seventy-five dollars towards the expense of the renovations were donated by the Ladies' Aid Society, re-organized under that name from the old Sewing Circle.

While preparing for the ministry, Mr. Fish was teaching in Illinois, and there made the acquaintance of Josiah Leavitt James, who was born in South Scituate. When Mr. Fish settled here in 1865, Mr. James had become a resident of Chicago, where he had acquired more than a comfortable fortune. His wife was a sister of the wife of the Reverend Mr. Deane. Through Mr. Fish's influence, he became greatly interested in his native town, and wished to do something for it in a practical way. In this project he was encouraged by his niece, Hannah Packard James, at that period the librarian of the Newton Public Library, who informed him that the Parish was about to make an attempt to replenish its Sunday-School library. To aid this project, Mr. James sent to Mr. Fish his check for \$1000, the money to be safely invested, and the income used for the purchase of books. This gift to the Sunday-School library created in the Parish a desire for a more general library; but before the idea had developed and any action taken, another check for \$1000 was received from Mr. James for the purchase of books for that purpose. In 1871 about three hundred volumes were purchased, and a small room fitted up for them over the South Scituate Savings Bank. In 1872, Mr. James wrote Mr. Fish that he would give \$1000 for a library building, provided the Parish would raise a like amount. Subscriptions for the purpose amounting to nearly \$4000 were received from members of the Parish and former residents. The largest subscription aside from that of Mr. James was received from Nathaniel Cushing Nash of \$1000; and the next largest that of the Ladies' Aid Society, the proceeds of a fair and other means, of \$600. Generous amounts were received from others. The present building was built during the autumn and winter of 1873-4, at a cost of about \$5000, from plans of William Sparrell. It was dedicated and opened on May 1, 1874. At various times it has been a beneficiary in the wills of several past members of the Society; acquiring its largest amount from the estate of Miss

Prudence C. Delano, when it received one-third of her estate. The number of volumes at the present time approximate five thousand.

While the James Library is the greatest monument to Mr. Fish's twenty-year service, he worked with untiring zeal for the welfare of the community, although failing eyesight was a great handicap during his last years. Before his death he became almost totally blind. His energies were ever directed toward a healthy, moral social life for his people, endeavoring by means of lectures on topics of the day, to keep the community, rather an isolated one, in touch with modern affairs.

After his resignation in 1895, he continued to reside in the parsonage house until 1901, when he removed to Newport to his sister's home. While there, he returned to preach once again from his old pulpit, at the age of ninety-one, an occasion to be remembered with love and reverence. The last years of his life were spent with his son in Meadville, where he died in February, 1906, within one month of his ninety-fourth birthday. He was buried beside his wife in the First Parish cemetery, near the Church of which he was so long time a Pastor.

The changing conditions of modern life were ending the long pastorates in country churches, with the passing of the ministers of Mr. Fish's generation. The old town of South Scituate had, a few years before, changed its name to its present one of Norwell, and the Church then became known as the First Parish Church of Norwell. In 1886, the Reverend John Tunis from New York was called to the office made vacant by Mr. Fish's resignation. Being a new worker in the Unitarian ranks, he was both ordained and installed on taking up his work in this place. Coming from the Episcopal Church, he felt that the simple service common in our Churches would be enriched by a more liturgical one, and he made changes in it that were instrumental for good. A special Easter service was another innovation. He instituted the "Two Mile Missions," holding services in school-houses about two miles apart, during the summer of 1883. In the autumn of that year, he was granted the favor of supplying a substitute, that he might make a European tour, and the Reverend William H. Brown from West Bridgewater occupied the pulpit for several months. In the spring of 1889, Mr. Tunis accepted a call as colleague to the Reverend George Briggs, D.D., of the Third Unitarian Society of Cambridge, at Cambridgeport.

In the spring of 1890, the Reverend William H. Spencer, from Providence, accepted the pastorate, serving the First Church of Scituate in connection with it. Of energetic type and modern thought, he put new life into the Society. His Sunday evening services, then unfamiliar, were likewise inspiring. Not content

with full service on the Sabbath, he filled the week-days with helpful affairs. Much was probably lost to the Church and Society by Mr. Spencer's retirement at the end of that year, for he was filled with Christian enthusiasm and an eager wish to serve the people of his Church and section.

The Reverend Thomas Thompson, from Lexington, came to the vacant pulpit in November, 1891, remaining until 1901, a long pastorate for modern days. The work of the Sunday-School was faithfully carried on by him, and the Young People's Christian Union, a society of great worth to the Church and community for more than ten years, was formed through his efforts.

His successor for three years was the Reverend Horatio Edward Latham, now at North Attleboro. On his resignation in 1905, he left many friends who have followed his career with interest. In October following his resignation, the seventy-fifth anniversary of the dedication of the present house of worship was observed. The service was conducted by the Reverend William Channing Brown, New England Field Secretary of the American Unitarian Association, a son of the Reverend William H. Brown, who had filled the pulpit for a short period. In honor of the occasion, Mr. Brown preached from the text given in the sermon of the Reverend Samuel Deane, seventy-five years before, and the hymns sung at the dedication were also rendered.

During the late winter and spring of 1906, several young men, soon to graduate from the Theological School at Meadville, came to the Society as candidates. Among them were the Reverend Samuel R. Maxwell, now settled over the Second Church of Boston, and the Reverend Chester Arthur Drummond, Pastor of the First Church of Somerville. Both were received with much favor; but, before an invitation was extended to either, Mr. Maxwell had accepted a call to Walpole, N.H. The invitation extended Mr. Drummond was accepted, and he began his first pastorate in June, in season to celebrate with the Church the conclusion of Mr. Turner's fifty years service as Superintendent of the Sunday-School. Mr. Drummond was greatly interested in the School, and did much to increase its membership. During his two years pastorate he worked zealously and untiredly to interest and aid the young people of the Parish. His work with the "shut-ins" was productive of help and inspiration to a number who were unable to attend service on Sundays or participate in any way with the Church life, either from advanced age or from illness. At the end of his second year's work, he accepted a call to the First Church of Littleton, Mass.

In 1908, the Reverend William E. Ennis came to the Church from Yarmouth, Maine. For two years the Church work and interests were carried on satisfactorily; but at the end of his second

year, his preaching became so markedly influenced by the teachings of Christian Science as to be seriously objectionable to the members of his Parish, who were strongly opposed to any appearance of approval by the Society of such views or practices, and Mr. Ennis' resignation was unanimously accepted. Mrs. Ennis' work with the girls in the Sunday-School resulted in the formation of two societies—a Lend-a-Hand Club of little girls, who gave their earnings to the Children's Mission, and a Circle of the "King's Daughters" among the older girls.

The Reverend Edward L. Houghton came to the Church in June, 1911. Under his leadership for five years, the work showed renewed activity. A Branch of the National Alliance of Unitarian and Other Christian Women was formed with Mrs. Houghton as its first President. Her interest in the work of the organization placed the Norwell Branch on a firm footing, and since her departure, the work has been continued with equal interest. Mrs. Houghton is a State Director of the National Society. The Reverend Howard Charles Gale, the present Pastor, came to the Society in November, 1916.

This Church, founded in 1642, has, for the two hundred and seventy-five years of its life, been the Community Church, ministering to people of all denominations. Until 1730, it was the only Church within the present town limits, and it has been the only Church in the community since its organization. That its service may be as broad and far-reaching in the future as it has been in the past, leading and directing to all that is best in every generation, is the earnest desire of its members and supporters.

The following is a list of the Elders and Deacons of the Church so far as it has been possible to secure their names :

Elders

WILLIAM HATCH
THOMAS KING

Deacons

Thomas King, Jr.	Stephen Clap
Joseph Cushing	Thomas Robinson
Joseph Tilden	James Torrey
Hatherly Foster	John James
Joseph Cushing, Jr.	Joseph Clap
John James, Jr.	George King
Elisha James	Elisha Foster
John James, 3d	John Ruggles
Joshua Jacob	Joshua James
Charles Foster	Ebenezer Stetson
George B. Tilden	Henry A. Turner
George C. Turner	Horace T. Fogg
J. Lyman Wadsworth	

Officers and Committees, 1917

Parish Committee

HORACE T. FOGG, *Chairman*

Henry C. Ford

Ernest H. Sparrell

Library Committee

JOSEPH C. OTIS, *Chairman*

Joseph F. Merritt

Elliott W. Crowell

Mary L. F. Power

Marion G. Merritt

Clerk

George C. Turner

Treasurer

Elliott W. Crowell

Librarian

Marion G. Merritt

Alliance of Unitarian Women

Mrs. Mary L. F. Power	.	.	.	.	<i>President</i>
Mrs. Mary J. Turner, Miss Hester G. Howland	.	.	.	.	<i>Vice-Presidents</i>
Mrs. Ada P. Maxwell	.	.	.	.	<i>Secretary</i>
Mrs. Lulu B. Ford	.	.	.	.	<i>Treasurer</i>

Ladies' Aid Society

Organized 1846

Mrs. Emma J. Turner	.	.	.	.	<i>President</i>
Miss Hester G. Howland	.	.	.	.	<i>Vice-President</i>
Mrs. Abbie L. West	.	.	.	.	<i>Secretary</i>
Mrs. Ada P. Maxwell	.	.	.	.	<i>Treasurer</i>

First Parish Fund Corporation

Incorporated February 26, 1799

Trustees

Joseph H. Corthell	.	.	.	.	<i>Chairman</i>
Horace T. Fogg	.	.	.	.	<i>Treasurer</i>
Henry C. Ford				Arthur L. Power	
Joseph F. Merritt					

Endowment 1917

Preaching Funds	.	.	.	.	\$30,598.36
James Library Funds	.	.	.	.	9,985.53
Sunday-School Funds	.	.	.	.	2,000.00
Worthy Poor Funds	.	.	.	.	466 85
Burying Ground Fund	.	.	.	.	100.00
					<hr/>
					\$43,150.74

Communicants, 1917

HENRY ABIEL TURNER
MARY JANE TURNER
EVELINA FOSTER
PRISCILLA STETSON
HELEN HAMBLETON TORREY
MARY LOUISA FOSTER POWER
GRACE GILLINGHAM
BERTHA CAMPBELL
SARAH FRANCES BRIGGS
EVA SOPHRONIA BURNS
HORACE TOWER FOGG
ISABELLA FAULKNER FOGG
HENRY COLMAN FORD
LULU BLANCHE FORD
JOSEPH LYMAN WADSWORTH
JEROME FERDINAND WADSWORTH
ALICE KINGSBURY WADSWORTH
HESTER GERTRUDE HOWLAND
FLORA ESTELLA BURNS
GEORGE CLARENCE TURNER
IRVING RUSSELL HENDERSON
WARREN DAVIS VINING

Members of First Parish

James H. Barnard	Mrs. Emeline B. Barnard
Mrs. Emma H. Bates	Miss Sarah F. Briggs
Miss Edna E. Brownell	Charles A. Bruce
George S. Corthell	Henry J. Corthell
Joseph H. Corthell	Mrs. Mercy C. Corthell
Elliott W. Crowell	Harry T. Fogg
Horace T. Fogg	Mrs. Isabella F. Fogg
Henry C. Ford	Mrs. Lulu B. Ford
J. Warren Foster	Mrs. Evalina B. Foster
Irving R. Henderson	Miss Hester G. Howland
Mrs. Sarah C. Hunt	Emanuel P. Joseph
Mrs. Nellie F. MacDonald	Mrs. Ada P. Maxwell
Mrs. Alice C. Merritt	Joseph F. Merritt
Miss Marion G. Merritt	Joseph C. Otis
Mrs. Elizabeth W. Otis	Arthur L. Power
Mrs. Mary L. F. Power	Howard S. Power
Jesse Reed	Annie M. Reed
William C. Remy	Mrs. William C. Remy
Herbert E. Robbins	Ernest H. Sparrell
Mrs. Mabel A. Sparrell	John H. Sparrell
Mrs. Susan M. Sparrell	Miss Maria W. Tolman
George E. Torrey	Howard C. Torrey
Walter R. Torrey	Mrs. Helen H. Torrey
Mrs. Emma J. Turner	George C. Turner
Henry A. Turner	Mrs. Mary J. Turner
Herbert S. Turner	Nathan S. Turner
William D. Turner	Warren D. Vining
J. Lyman Wadsworth	John F. Wilder
Harrison Wilder	Lester D. West

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